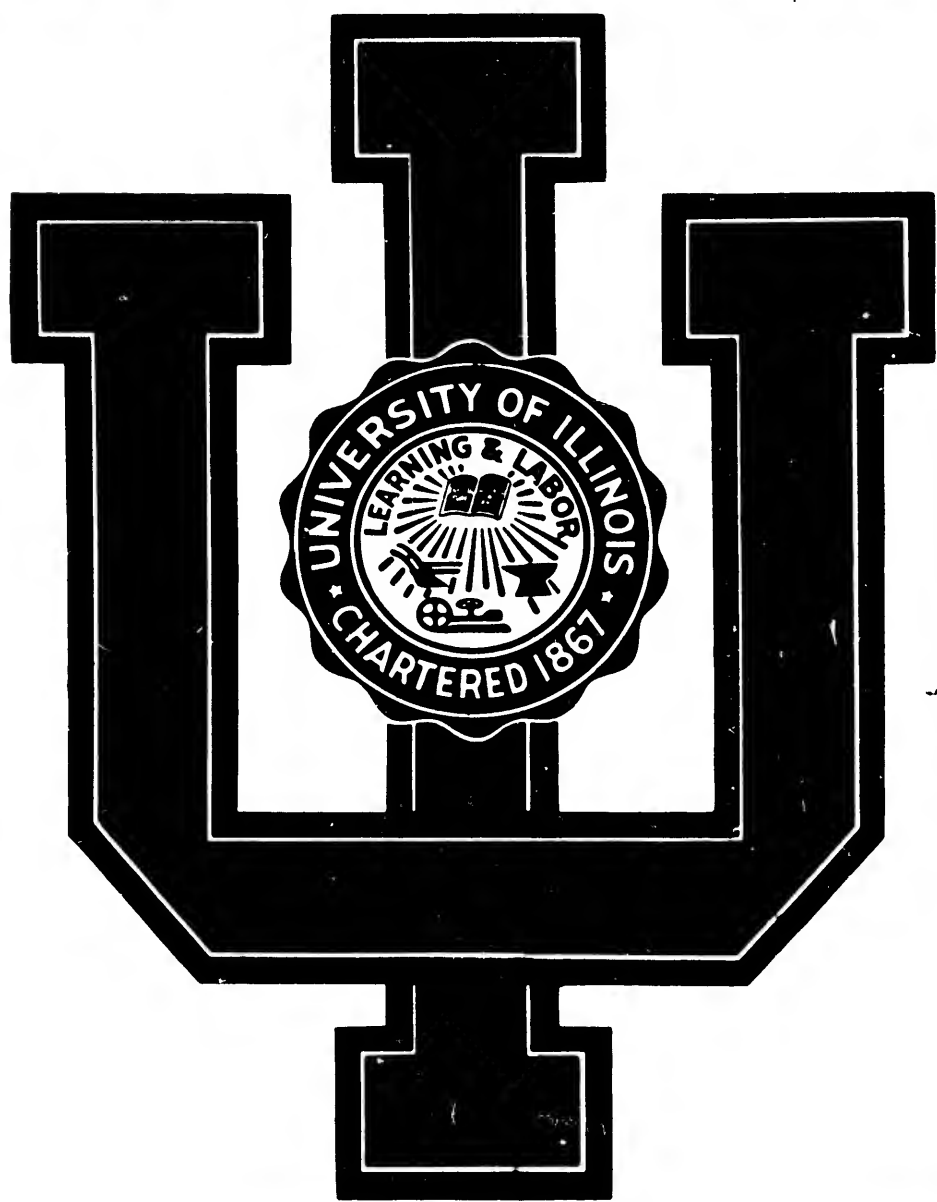


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Showing the monthly arrivals of Steam-boats and Barges, for the year 1851.

	Arrivals of steam-boat-and barges	Arrivals of flat-boat-and keels	Total number of arrivals
January	64	3	14,125
February	173	9	37,241
March	400	24	83,542
April	319	15	79,594
May	312	16	71,852
June	134	20	72,944
July	218	3	42,494
August	176	0	51,573
September	250	3	54,411
October	274	1	58,388
November	412	13	82,454
December	164	3	34,759
Total	3,219 a	115	681,255

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Wheat, sacks,	181.428	927.30
Flour, barrels, per river,	501.453	258.25
Flour, barrels, per wagon,		32.33
Corn, sacks,	112.182	4.41.00
Oats, sacks,	119.715	5.48.71
B. rye, sacks,	44.043	34.74.30
Pork, barrels,	115.48.9	101.50.00
Pork, tierces,		1.87
Salt, sacks,	285.580	5.12.00
Salt, barrels,	22.559	19.15.00
Hemp, bales,	45.227	40.86.00
Lead, pigs,	61.751	593.5.00
Tobacco, hogheads,	9.564	9.00
Beef, barrels,	14.877	6.00.00
Beef, tierces,	3.121	2.58.00
Dry Hides,	63.406	91.22.00
Whisky, barrels,	28.171	24.55.00
Sugar, hogheads,	13.811	25.50.00
Sugar, barrels,	3.000	5.02.00
Sugar, boxes,	3.004	12.58.00
Coffee, sacks,	68.702	83.74.00
Molasses, barrels,	31.217	29.51.00
Lard, barrels,	64.435	61.65.00
Lard, tierces,	11.430	17.92.00
Lard, kegs,	2.512	14.51.00
Bacon, tierces,	2.619	7.08.00
Bacon, casks,	21.714	53.34.00
Bacon, barrels,	1.646	3.00.00
Bacon, boxes,	2,263	3.33.00
Bacon, pieces,		46.94.00
Bacon, pounds,		12.48.00
Bacon, baged d hams,		2.50.00
Bulk Pork, sacks,		1.00.00
Bulk Pork, boxes,		1.00
Bulk Pork, pieces,		501.28.00
Bulk Pork, pounds,	12,880.360	1,481.74

Below we give a partial list of the accidents which have occurred to steamers navigating the waters of the west and south during the year which has just closed. In hastily glancing through our files, we have no doubt overlooked many, but the list is formidable enough to arouse serious reflection upon the causes which lead to these dreadful casualties. We have selected the most important accidents only, passing over the minor ones altogether.

We see on the *St. Louis Republican* that the number of boats totally lost was 63, of which 33 were sunk, 24 burned, and 6 destroyed by explosion. The number of accidents is 117. Number of killed nearly 700, and of wounded probably half that number. The amount of rapitad destroyed by these accidents would no doubt exceed one million and a half of dollars.

London. Dec. 10th 185

Dear friends,

The incidents of the past month have been of a most exciting character: There has been an strange a succession of events, that one is extremely puzzled, not

at the paucity of material from which to form a letter, but on the contrary, from the diversity of choice. I shall however discuss all the only aris topics of ordinary times and come at once to the subject which engrosses general attention at the present moment. I mean the party spirit of religious feeling consequent upon the introduction of the new Cardinal Bishop, Dr. Wiseman, into England.

The storm, which burst forth with his appearance and address, has by no means subsided; but in the country has rather increased, and a still more graphic net of violence now threatens and at times, resulted in a general riot, but it is difficult to discern the cause and effect to be ascribed to the present state of affairs, what with the war, the great increase of crime and acts of violence, and the general depression of the day, it is not easy to trace the cause of the day's work. Some have attributed it to Queen Victoria, Lord John Russell and the Times, to Park, Turpin, Jerry Abersone and the Pines.

The protestant pulpits ring with fulminations against papistry; the Catholic pulpits have returned the attack with an undiminished vigour, and the press, generally, by no means backward with its polemical discussions, of right divine and right political, with the undiminished vigour and energy.

The conflict of political partisanship is for a while hushed by the more urgent clash of religious fanaticism, intolerance and fury.

But the Pao-yin party of the established church who, "like the cat in the dog's bowl, wait upon their cat" and who have been a sort of link between Catholicism and its legitimate mother, consisting itself with lightning candles and other minor ceremonies of the Roman church, seems to have brought upon itself a more than ordinary share of unpopularity in religious parties.

What the end of this will be, is not very difficult to discern, the thinking portion of the religious world horrified, that the sublime sentiment of religion should be desecrated and degraded by an undisciplined squabble for the greater share of the loaves and fishes, will retire in disgust from all parties, and intense dissension will be the consequence.

Meanwhile the *great little* and John, who often appears to have been at the bottom of this, and to have originated it by his wilful tampering with the Church at home, probably with a view to the pacification of Ireland, or rendering its priesthood more subservient to his views, has like a true Whig turned round and exonerated himself by throwing his new friends overboard, exclaiming, that his intentions have been misunderstood and misunderstood, and so of course joins in with the one and every the strongest party.

The fact is that for some years past the Catholics and dissenters have been making rapid progress, and have increased large vote numbers, and the sluggish indolence of the obese old lady, Mother Church has not so suddenly galvanised into activity by the successes of her rivals, and she accordingly seizes the late inopportune moment for her choleric indignation.

But while the shepherds have been quarrelling how stands the case with the sheep, while rights have been so viciously contended for, have duties been no less zealously performed? To answer this question, we have only to consult the statistics of crime and misery. A celebrated writer, writing of the present subject

aries think: "What meanwhile, was the spiritual condition of the country thus over-ordained with folly and crime? We may obtain, perhaps, some approximative notion fit by the prison commitments of an important country for the twelve months immediately preceding. They exhibit eight hundred and thirty souls made amenable during that time to such laws as prevailed. One-third of these had never attended a place of any kind in which a form of divine

worship of any description prevailed. Scarcely one-half had never learned to read. Seven hundred and fifty children were among the number, and after a year of the Lord's blessing, a school of four hundred of the most intelligent and obedient of its pupils were ready to receive the two elementary branches of the Christian religion. But of these more than one-seventh had no knowledge of the meaning of the words, or even the name of God. No religious exercise, unless for the purpose of instruction, was allowed to be held by those who knew not the meaning and reason of the day passed, their names, and the subjects in which alone they took interest. They had no notion of every duty that enlivened the rational, beliefs or practical duties, firing passions and found questions as well as their names should be answered in a syllable, or could be elicited at the common tables; and at what period of the rite of baptism the babe was saved from sin's eternal penalties, and whether Christ could act independently of State, and if State had power to sit in judgment on Church? And while the garrison and the squarrelled and disputed, led the enemy were thundering at the gates.

It is pleasing however, amidst the din of all this boisterous and unseemly mirth, amidst the black humor of thickening crime and wretchedness, to be able to record that the cause of Asia (and of Communism) is progressively tripping him. The economy is reforming, the manners of the age, seeking to discover happier realms like one who having bunched in shock in stormy times, can cast his eyes all at once, there, thence, in the sunny turbulence of a stormy sky, beheld the clouds divide and from the ethereal blue mark one bright star whose lucent twinkling seems to smile upon the gloom around.

Yes, Communism is triumphing, nor is there any lack of weight and talent to support its principles and encourage its practical operations; and though in the foregoing part of this letter I have deprecated the proceeding of the religious body, yet Socialism can boast of several advocates belonging to the church.

Communism or the associative idea no longer as some used to affirm, when alluding to Robert Owen: "the one idea of a solitary visionary" it has now won to its advocacy such names as Thomas Carlyle, Professor or Norris of Kings College, George Dawson, the Reverends C. Kingsly, E. R. Larkin, Minter Morgan &c who have embraced, and as Christian Socialists.

No less than 12 or 14 Working Men's Associations have been formed in London, Manchester and other large towns. Co-operative stores are also in active and successful operation. And the Community of the Brethren Society, an account of whose progress you will find in the Leader, is greatly progressing. So you see we have a bright side as well as a dark one to show in moral statistics.

Yours &c.

I....

OF THE UNITED STATES DEPARTMENT OF COMMERCE

At the same time that the enemies of all political reform, kings and their supporters are exerting their utmost efforts to hinder the political world from emerging from the narrow and vicious circle in which it singularly rolls, the friends of industry and science are taking in hand the cause of progress, drawing humanity forward, and urging it onward in spite of opposition to the radiant horizon of a hopeful future.

It was an idea full of grandeur and beauty, one prolific with hopefulness, a social idea, an idea of the time which originated this universal exhibition, to which England is now inviting the industrious nations of the earth.

But was it necessary that we should owe
so grand a project to the British Aristocracy.

and that the two great republics of France and America should be thus distanced.

It is true that, if France, held in check by the reaction which governs it, is obliged to submit to be dragged in the rear of other nations, and for the time to content itself with applauding this glorious attempt.

But your further our thanks are none the less due to John Bull for saving part in execution so grand an enterprise.

It asks, are we not all Citizens of the World, and is not progress, from whatever source it may come, still a benefit to humanity?

For this reason then we gratefully applaud with heart and soul the glorious initiative given by the children of Abdon.

Hasten then sons of France, Germany,
Belgium, and Holland; hasten Americans
from north and south; hasten ye of China,
Hindoo and Persian; hasten Christians,
Muslims, Jews and Buddhists, from all
points of the globe, hasten to the call of
England!

Produce of all countries hasten and join in this prelude to the association of races and of people: for it is labor which shall regenerate the world.

The day will come, must come, and that day is not far distant, if we may believe the temperately sanguine hopes which announce it, when our globe will have a capital common to all nations of the earth, a capital into which will be crowded every useful production which the genius of man can create, the vast mart for the industry, art, and science of the world.

And you sovereigns of the earth, when division, discord and wars cease together to enable to uphold your dominions, let fear whisper in your hearts: your domain sealed.

Science, day by day, saps the foundations of your power; at the sound of its voice, barriers sink down, distance fades away, nations lie in hands, spite your coast-guards and gendarmerie, your advance posts and emplacements.

Not long since railway communication enabled, in two days, the denizens of England, Germany and France to meet together in fraternity these three populations whose ferocious hatred during several ages had reddened the battle fields of Europe with their blood.

The ironated sped away with its long train of joyous visitors has a long to depose upon the very learned their ancient enemies, as on an altar of peace, the last vestiges of their mistrust, hatred, national prejudices; and these brave citizens of Paris, London and New York whose battle-cries had formerly repulsed each other, were astonished to behold themselves, arising together in close proximity without hatred, rancor or insult, and with difficulty imagined that their forefathers had singed each other as long for the sole gratification of their masters.

But it is not now the citizens of Paris, and London merely who thus pay each other a neighborly visit; the compass with which is traversed for a pleasure trip in eight days the old and new worlds are unlimited; and for less money than formerly cost to traverse France, the inhabitants of old Europe can shake hands with the pioneers of young America.

A little longer and the land will be covered with railroads, and the sea with steamers, the telegraphic line will carry thought from pole to pole, and then, despite the opposition of kings and aristocrats, the nations of the earth will mingle together as one great family of HUMANITY.

(Pacific Democracy.)

THE FRENCH REVOLUTION

OF FEBRUARY.

Our next Number will contain the commencement of the history of this Revolution, in which Mr. Cade was one of the principal actors.

SOCIAL PART.

1st CONSIDERATIONS

Nature has loaded the human race with benefits. On one hand she has surrounded the surface of the earth, and surrounded man with all the elements, and all the necessary productions for the satisfaction of his wants; while on the other hand she endows him with instinct, reason and intelligence, sufficient to guide him in the use of these elements and productions. He has had in view the happiness of himself. Yet history has shown mankind to be most always, and everywhere unhappy.

Man is naturally a social being, but consequently sympathetic, affectionate, good; yet in all ages and climes, stories show us vices and crimes, murders and tyranny, insurrection excited by pain, civil war, persecutions, masses suffering and tortures.

Still more is in a high degree *passionable* and consequently his *progress* a law of nature and evil cannot be wit-
remedy.

If evil had its origin in the vengeance of a jealous and murdering God, who would eternally punish an innocent posterity for the disobedience of one, whose gift had been forced upon him by the temptation of an irresistible power, then must we indeed despair of a remedy, and resign ourselves to suffer.

But this vengeance and punishment is repugnant to all our ideas of justice and goodness; to divine love and perfection; consequently, we must seek elsewhere for their cause and evil.

This cause we find to be in a **vicious social organization** resulting from the inexperience, ignorance and error of mankind's infancy, and consequently we perceive the remedy to be in a **better social organization**—an organization founded on **opposite principles**.

Let us then replace the old world by a new one, the reign of Satan or evil by the reign of God, or goodness; moral death by resurrection; regeneration, and life; darkness by light; habit an prejudice by the experience of past ages, error by truth, ignorance by instruction and education, rapacity by justice; domination and servitude by ennoblement and liberty; Aristocracy by democracy; monarchy by republicanism.

Let us substitute the well-being of all, for the excessive opulence of a privileged minority, who receives everything without labor, injudiciously glutting itself with superfluous, while the mass which labors and produces all, has almost nothing, wanting even in necessities, and suffering in self-demandingness.

Let us then substitute for religions mixed with superstitions, intolerance, and fanaticism, one of reason, which will induce men to love and each other.

Let us avoid a social organization, in which the word Society will no longer be a falsehood and a mockery, but on the contrary a truth and reality, in which there shall neither be antagonism, nor rivalry, where men shall no longer be excluded by man, where the relationships of master-servant, mutual, and workmen, will be unaccountably proletarianized and proletarian whole lot, and indulgence and overworked labor unknown.

Let us replace individual property, the source of all abuse, by social property, common and indivisible, which has no the objections of the former, and which is infinitely more conducive to the benefit of all.

Let us purify the institutions of marriage and family, by the suppression of marriage portion, by the education of woman as well as that of man, and by leaving him free and unconstrained in the selection of a husband.

In a word, old society is based on selfishness, inequality and individualism. Let the new be based on FRATERNITY, EQUALITY and LIBERTY, COMMUNISM and COMMUNITY.

THE DOCTRINE OF THE ICARIAN COMMUNITY

This doctrine may be summed up in a few words, nay in a single one FRATERNITY from the practice of which all tangible perfections ought to result.

The Iranian Society is a Society or Association based upon Fraternity, so that it takes the character of a veritable family.

The principal consequence of Frobenius' theory is Equality, Liberty and Unity. Another fundamental consequence is the practice of that double phibetic dimension. Do not love others, what that would mean is that others should do unto thee. I do unto others the good that others would do unto thee. Do unto others as thou wouldst have them do unto thee. The love of the flesh will love the neighbor for his sake. Every thing is contained in these two phibetic dimensions. "Love thy neighbor as thyself." Love thy neighbor as thyself is not some phibetic duty imposed upon thee and thou wilt have no obligation to the Christian community because you are not simply Christian. It is a primitive path.

We will even see how will be and be. In
 - en that it is evident the future des in
 fflumarys.

Communism is Christianity.

The following article is an extract from the work of
A. D. L. W. G. H. J. A. C. H. E. R. S. T. A. N. D.

We have now seen and the preceding portion of this work demonstrates that the whole of the Doctrine of Jesus Christ may be summed up in these words: The Kingdom of God on Earth; God with us—Perfection, Infancy, Omnipotence, Justice and Goodness; God is with him, is Father and love, the Father of all men, loving the whole of man and as the best and wisest of Fathers loves his children, a Father expecting his children to love him and love one for the other, considering that to be the best proof of love towards God, accordingly with him all men are regarded as *brothers* and *equals* and form but a single family.

The *Reign of Kingdom of God* is this according to Christ, *The Reign of Father in Dominion, Justice, Goodness, Liberty and consequently of Freedom, Equality, Liberty, Unity and Community!* It is Communism (or the general, social or common interest) opposed to *Individualism* or individual, personal, selfish and exclusive interests.

It is without doubt a fact manifestly evident, that with the Apostles the last Christs and the Fathers of the Church CHRISTIANITY WAS CONSTANT.

And it is an unadmitted and indisputable fact that in all the *Lesques* among the Japanese *Kings* *Leungqua*, *agiant* *Cortice*, *serice*, *in* *bagoras* in Italy. Some say a *Phacelia* tree that the *Apaxies* *the* *giant* *asterias* and the *cutters* of the *Phacelia* are all *CONSUMERS*.

JAMES E. LEE was a COFFEE MERCHANT

We affirm, according to Jesus Christ the Apostles and the Fathers of the Church that Christianity cannot exist except in a concrete state of society, that is, in an *ecclesia* or *ekklesia*—a *church*—and that Christianity is nothing more than true Christianity.

For we have only to compare Communism with each of the preceding chapters and paragraphs and we shall be only need the identity of both *Doctrines* and both *Principles* and of the identity of *Community* and the *Kingdom of God* as concerns its organization.

Thus adopting God in his perfection as our model, and endeavoring to imitate him in his Justice, Goodness and paternal love, Community will be perfect in its social organization, and will increasingly tend to develop human personality, in constantly and progressively approaching perfection, at the same time.

It will be *un-possible* on Earth, because it will
 concentrate in itself every power,
 all means, all resources, every development
 of wealth, all labor, every capacity,
 intelligence and all experiments, all
 development that all the human race
 does by means of the best possible education,
 and will use the best part of man's in-
 definite power of science and *machinery*.
 Community will be an institution of *justice*
 and Godliness, for like the love and
 tenderness of Mothers, it will have reason
 and in view of the perfection and har-
 mony of *children* during every season,
 all its affection and care, and extending no
 reference except to the weak and infirm.
 As in the Kingdom of God, *Patrimony*
 is the basis of community, so may be said
 to be the *home of the law* in the one as in
 the other.

Equality and Liberty are in Communism, as in Christianity, the inseparable consequences of Fraternity.

We have seen that the Doctrine of Christ secures the highest degree of human Dignity and individuality to no great an extent in Christianity, and greater than any other political or social system. Communism will respect and guarantee to men his Dignity in no measure by the development of his intellect through education, his liberating him from superstition, slavery and misery, by restoring him and freeing him from all earthly passions, by surrounding him everywhere with Equals and Brothers, by rendering him accountable to known laws and not from ignorance, by securing him an equal enjoyment of all his innate and acquired faculties, by the noblest displays of intellect, mind and affection.

We have seen that Christian society was a communion of *Unity, Order, Harmony and Peace*; there is not one of these things, in which stages that will not be found essential to Community; Community is a search for *excellence*.

We, of the Christian Republic of Democracy, in the sovereignty of the people under our system, will more Democratic exist than in Communism, nor public, we are, and kindly interest more predominant.

Shall we speak of the relations of favor of slaves and children, of the poor and a

In the Community neither poor nor have
well exist, for there are in the Kingdom of
God all will be Brothers and Sisters and
live in mutual love and for the others
in the spirit of the New and Living Law.
Children, the hope of the Community
will be assured with a solicitude equal to
that inspired by Christ, the protection and
encouragement of the Community, as of the
individual will be concentrated upon them from
the moment of birth, by the following
means: during the parent, which begins their
existence, and the development of their
intellectual, moral and social, by educating
them, and moulding into men, as
men to men and such as may boast
being a member of the City.

But this in relation to woman and family that Communism will be most perfect (better than Christianity and Christianity! A society as Christianity and more so than any other social system Communism will maintain the sacred institution of Family for it recognizes as a marriage, and *national family* all the nations of one country as belongs in one grand *human family* all the nations and peoples of the earth. Equal with Christ and more than all other legislators, the Communism that we acknowledge desires the institution of *Marriage* for it will assure to every young man and woman all the facilities for marrying and rearing their families, it will purify marriage state and cleanse it from all evils, by removing from it every obstacle and by perfecting it through education and surrounding it with all precautions necessary to guarantee happiness of the parties the comfort of their families, and the maintenance of order in society at large.

Equal with Christ and more indeed than

...other reform, nor Communism will de-
stroy the exploitation of woman. The recog-
nition of the natural Rights of the Negro lig-
hts of the rightless. Educated nor Commun-
ism above all demands justice for all
Woman, respect and filial love (as St. Paul
said) for a beloved and fraternal affection
for the young, tender, and maternal
a vision for female children in a grave
and love for their brethren in sister love
Communism will be that the first unity
of Communism and of Mankind in general
will be to secure the happiness of woman
in general, and that a perfect marriage
should be considered as the secret of
the securing the happiness of woman,
and consequently that of man, society and
humanity.

In like manner, as the communion of the priests and pagans perverted everything, accusing Christ and Christianity, his Apostles and Disciples of advocating the abolition of marriage and establishing the *community of women*, in like manner as the debauched Pagans accused the first Christians with giving themselves up to every description of debauchery and profligacy in their associations, and even of sacrificing an infant in order to add drink its blood to in the chalice, so in like manner does ignorance and calumny of the present day accuse the advocates of Communism of wishing to establish a *community of women*, but even as the defender of Christianity, "justified himself" that the Christians desired that marriage should be sacred in a higher degree than the pagans then accusers, so do we answer these who calumniate Communism in the present day, and repeat, that none of them can desire in as high degree the institutions of marriage and family as ourselves and our true brothers, seeing that rebeky as much as we advocate the reform which renders marriage available to all, and secure its inviolability.

If we compare Communism with Christianity in connection with Associationism, we perceive how we shall arrive at the right conclusion. The first Christians, in the remembrance of which we have formed one sort of Society, because their Association was not prohibited, the same not since the establishment of Christianity formed any society properly so called, and it is impossible to consider the Christians of the present day as forming an Association or a society in a legal sense. Communism of the present day is therefore only a doctrine like Christianity, and not at all a Society in a legal sense of the word, and the Communists who are willing to keep within the limits of the law, have no other mind than that of the same system, the same belief, the same faithfulness, the same sentiment, the same desire and the same hope to work their way toward to rescue them of forming a Society, as to accuse the Christians of the same thing.

As regards the propagation of Communism it is no less precise than that of the Catholicity of the Church, its Agents and the Editors of the Church, the Communists address themselves to the faith, belief, conviction, public opinion and will of the nation alone to bring about the adoption of their Doctrine: they desire to employ no other means than those of preaching, public speaking, writing, discussion, persuasion and conviction, convinced that nothing can resist public opinion and truth, and that the shortest and surest road is preaching and discussion; they desire to employ no violence in the recovery of their rights, and ask from all but the liberty of discussion, and the permission to enter into Communism when able profitably to do so.

Is it desirable to compare Communism with Christianity with relations to *perfectionism and happiness*? We have seen the prophets, Christ, the Apostles and the Fathers of the Church promising physical, intellectual and moral perfection and even a terrestrial paradise. Communism will realise this paradise and every possible perfection.

FROM THE ST. LOUIS REPUBLICAN.

STATEMENT.

Showing the monthly arrivals of Steamships and Barges, for the year 1880.

	Arrivals of steamships and barges.	Arrivals of boats and barks.	Turnover of all such as per cent.
January	64	3	14,129
February	173	9	37,941
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April	319	15	79,505
May	312	16	71,825
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September	259	3	54,010
October	274	1	33,328
November	413	13	62,980
December	193	3	34,750
Total	3,329	115	681,252

Of course, 200 of these steam boats.

Ship arrived at St. Louis in 1880.	1880.
Wheat, sacks,	181,438 927,34
Flour, barrels, per rivers,	301,923 283,231
Flour, barrels, per wagons,	— 33,352
Corn, sacks,	142,182 434,014
Oats, sacks,	129,256 348,710
B. rye, sacks,	44,413 34,744
Pork, barrels,	113,949 107,562
Pork, tierces,	— 1,873
Salt, sacks,	220,590 571,200
Salt, barrels,	22,537 19,158
Hemp, bales,	45,247 60,062
Lead, pigs,	61,151 593,512
Tobacco, hogheads,	9,64 9,055
Beef, barrels,	14,557 6,013
Beef, tierces,	3,121 2,584
Dry Hides,	65,506 94,220
Whisky, barrels,	28,71 25,539
Sugar, hogheads,	53,814 25,794
Sugar, barrels,	3,000 5,033
Sugar, boxes,	3,064 12,388
Coffee, sacks,	68,703 83,076
Molasses, barrels,	31,217 29,510
Lard, barrels,	64,613 61,535
Lard, tierces,	11,401 17,925
Lard, kegs,	15,612 14,549
Bacon, tierces,	2,493 7,067
Bacon, casks,	21,704 63,348
Bacon, barrels,	1,646 3,011
Bacon, boxes,	2,463 3,330
Bacon, pieces,	46,978 46,978
Bacon, pounds,	32,454 32,454
Bacon, bagged hams,	2,598 2,598
Bulk Pork, sacks,	1,491 1,491
Bulk Pork, boxes,	100 100
Bulk Pork, pieces,	301,341 301,341
Bulk Pork, pounds,	12,080,360 1,481,747

MARINE DISASTERS ON THE WATERS OF THE WEST AND SOUTH, DURING 1880.

Below we give a partial list of the accidents which have occurred to steamers navigating the waters of the west and south during the year which has just closed. In hastily glancing through our files, we have no doubt overlooked many, but the list is formidable enough to arouse serious reflection upon the causes which lead to these dreadful casualties. We have selected the most important accidents only, passing over the minor ones altogether.

We see on the *St. Louis Republican* that the number of boats totally lost was 63, of which 33 were sunk, 24 burned, and 1 destroyed by explosion. The number of accidents is 117. Number of killed nearly 700, and of wounded probably half that number. The amount of capital destroyed by these accidents would no doubt exceed one million and a half of dollars.

CORRESPONDANCE.

London, Dec. 10th 1880.

Dear friends,

The incidents of the past month have been of a most exciting character. There has been so strange a succession of events, that one is extremely puzzled, not

at the paucity of material from which to form a letter, but on the contrary, from the diversity of choice. I shall however discard all the ordinary topics of ordinary times, and come at once to the subject which requires general attention at the present moment. I mean the party spirit of religious feeling consequent upon the introduction of the new Cardinal Bishop, Dr. Wiseman, into England.

The storm which burst forth with his appearance and address has by no means subsided; but on the contrary has rather increased: mobs still congregate; acts of violence are threatened and at times resorted to; the Pope is burnt in effigy; church doors are besieged and obliged to be guarded by the police, in fact what with this and the great increase of crime and acts of violence we appear, as a popular writer of the day says, to have retrograded from Queen Victoria, Lord John Russell and the Sumner, to Dick Turpin, Jerry Abershaw and the Pope.

The Protestant pulpits ring with fulminations against popery; the Catholic party be sure return the attack with undiminished hostility, and the press, generally is by no means backward with its polemical discussions, of right divine and right political with the usual quantity of prose and verse.

The conflict of political partisanship is for a while hushed by the more serpent hubbub of religious fanaticism intolerance and fury.

But the Purveyor party of the established church; who, "like the cat in the shaglets I would, wait upon I dare not" and who has been a sort of link between Catholicism and its legitimate mother, contenting itself with lighting candles at the altar and other minor ceremonies of the Roman church, seems to have brought upon itself a more than ordinary share of annoyance from religious parties.

What the end of all this will be, is not very difficult to discern, the thinking portion of the religious world horrified, that the sublime sentiment of religion should be degraded and degraded by an unwholesome squabble for the greater share of the leaves and boughs, will retire in disgust from all parties, and increase of dissent will be the consequence.

Meanwhile the great little Lord John, who after all appears to have been at the bottom of this, and to have originated it by his political tampering with the Church of Rome, probably with a view to the pacification of Ireland, or rendering its priesthood more subservient to his views, has like a true Whig turned round and exonerated himself by throwing his new friends overboard explaining, that his intentions have been misunderstood and encouraged upon, and so of course joins in with the one and cry of the strongest party.

The fact is that for some years past the Catholics and dissenters have been making great progress, and have increased largely in numbers, and the sluggish intolerance of the obese old lady, Mother Church has been suddenly galvanised into activity by the success of her rivals, and she accordingly seizes the late incident to manifest her cholerie indignation.

But while the shepherds have been quarrelling how stands the case with the sheep, while rights have been so vociferously contended for, have duties been no less zealously performed? To answer this question, we have only to consult the statistics of crime and misery. A celebrated writer treating of the present subject writes thus: "What meanwhile, was the spiritual condition of the country thus overburdened with folly and crime? We may obtain, perhaps, some approximative notion of it by the prison commitments of an important county for the twelve months immediately preceding. They exhibit eight hundred and thirty souls made amenable during that time to such laws as prevailed. One-third of these had never attended a place of any kind in which a form of divine

worship of any description prevailed. Nearly one-half had never learned to read. Six hundred and fifty felon wreches among the number were found able to repeat the Lord's Prayer. But nearly four hundred of them possessed not the slightest notion of its meaning. Six hundred and twenty-two could repeat the Apostles' Creed, but of these more than one-sixth had no knowledge of the nature, the works, or even the name of Christ. No one, at the same time, could feel the least surprise at them, who knew how the spiritual teachers of the day passed their time, and the subjects in which alone they took interest. They had long abandoned every effort to enlighten the rational beliefs or practical duties, for eager discussion of such questions as whether sermons should be delivered in a amphitheatre, or candles lighted at the communion table; and at what period of the rite of baptism the babe was saved from sin's eternal penalties; and whether Church could act independently of State, and if State had power to sit in judgement on Church? And while the garriens and the quarrelled and disputed, let the enemy were thundering at the gates.

It is pleasing however amidst the din of all this boisterous and unseemly strife, amidst the black horrors of thinking crime and wretchedness, to be able to record that the cause of Association and Communism is progressively triumphing. The consummate reformer, the martinet of the age, seeking to discover happier realms like one who having launched his bark in stormy times, can cast his eyes aloft and there, thick in the stormy turbulence of a tempestuous sky, behold the clouds divide and from the ethereal blue mark one bright star whose latent twinkling seems to smile upon the gloom around.

Yes Communism is triumphing, nor is there any lack of weight and talent to support its principles and encourage its practical operations: and though in the former part of this letter I have deprecated the proceeding of the religious body, yet Socialism can boast of several advocates belonging to church.

Communism or the associative idea no longer as some used to affirm, when alluding to Robert Owen; "the one idea of a solitary visionary" it has now won to its advocacy such names as Thomas Carlyle; Professor Norris of Kings College; George Dawson; the Reverend C. Kingsly, E. R. Larkin, Minter Morgan &c who have come for aid as Christian Socialists.

No less than 12 or 14 Working Men's Associations have been formed in London, Manchester and other large towns. Co-operative stores are also in active and successful operation. And the Community of the Redemption Society, an account of whose progress you will find in the *Leader*, is gradually progressing. So you see we have a bright side as well as a dark one to show in moral statistics.

Yours &c.

L...

OF THE LONDON INDUSTRIAL EXHIBITION.

At the same time that the enemies of all political reform, kings and their supporters, are exerting their utmost efforts to hinder the political world from emerging from the narrow and vicious circle in which it sluggishly rolls, the friends of industry and science are taking in hand the cause of progress, drawing humanity forward, and urging it onward in spite of opposition to the radiant horizon of a hopeful future.

It was an idea full of grandeur and beauty, one prolific with hopefulness, a social idea, an idea of the time which originated this universal exhibition, to which England is now inviting the industrious nations of the earth.

But was it necessary that we should owe so grand a project to the British Aristocracy,

and that the two great republics of France and America should be thus distanced.

It is true that France, held in check by the reaction which governs it, is obliged to submit to be dragged in the rear of other nations and for the time to content itself with applauding this glorious attempt.

But no matter, our thanks are none the less due to John Bull for having put in execution so grand an enterprise.

Blessed are we not all Citizens of the World, and is not progress, from whatever side it may come, still a benefit to humanity?

For this reason then we fraternally applaud with heart and hand the glorious initiative given by the children of Albion.

Hasten then sons of France, Germany, Belgium, and Holland; hasten Americans from north and south; hasten ye of China Hindoo and Persia; hasten Christians, Mussulmen, Jews and Buddhists; from all points of the globe, hasten to the call of England!

Producers of all countries hasten and join in this prudence to the association of races and of peoples: for it is labor which shall regenerate the world.

The day will come, must come and that day is not far distant, if we may believe the innumerable symptoms which announce it, when our globe will have a capital common to all nations of the earth, a capital into which will be crowded every useful production which the genius of man can create, one vast mart for the industry, art, and science of the world.

And you sovereigns of the earth, whom division, discord and war have hitherto enabled to uphold your dominions, let fear whisper in your hearts: your doom is sealed.

Science, day by day, saps the foundations of your power; at the sound of its voice, barriers sink down, distance fades away, nations in hands, capite your coast-guards and gendarmery, your advance posts and sentries.

Not long since railway communication enabled, in two days, the denizens of England, Germany and France to meet together in fraternity, these three great nations whose ferocious hatred during so many ages had reddened the battle fields of Europe with their blood.

The iron steed sped away with its lengthy train of joyous visitors has come to depose upon the very hearth of their ancient enemies, as on an altar of peace, the last vestiges of their mistrust, hatred, national prejudice; and these brave citizens of Paris, London and Mexico, whose battle-worn battions had formerly repulsed each other, were astonished to behold themselves mixing together in close proximity without hatred, rancor or insult, and with difficulty imagined that their forefathers had slaughtered each other so long for the sole gratification of their masters.

But it is not now the citizens of Paris, and London merely who thus pay each other a neighborly visit: old oceans breadth itself is traversed for a pleasure trip. In eight days the old and new worlds are united; and for less money than formerly cost to traverse France, the inhabitants of old Europe can shake hands with the pioneers of young America.

A little longer and the land will be covered with railroads, and the sea with steamers, the telegraphic line will carry thought from pole to pole, and then, despite the opposition of kings and aristocrats, the nations of the earth will mingle together as one great family of HUMANITY.

(Pacific Democracy.)

THE FRENCH REVOLUTION

OF FEBRUARY.

Our next Number will contain the commencement of the history of this Revolution, in which Mr. Cato was one of the principal actors.

SOCIAL PART.

THE CONSIDERATIONS ON COMMUNISM.

Nature has loaded the human race with benefits. On one hand she has spread over the surface of the earth, and surrounded man with all the elements, and all the necessary productions for the satisfaction of his wants; while on the other hand she has endowed him with instinct, reason and intelligence, sufficient to guide him in the use of these elements and productions. She has had in view the happiness of humanity. Yet history has shown mankind to be almost, always, and everywhere unhappy.

Man is naturally a social being, he is consequently sympathetic, affectionate, and good; yet in all ages and climes, does his love show in vices and crimes, oppression and tyranny, insurrection excited by despair, civil war, persecutions, massacres, sufferings and tortures.

Still man is in a high degree perfectible and consequently his progression is a law of nature and evil cannot be without remedy.

If evil had its origin in the vengeance of a jealous and unloving God, who would eternally punish an innocent posterity for the disobedience of one, whose gift had been forced upon him by the temptation of an irresistible power, then must we indeed despair of a remedy, and resign ourselves to suffer.

But this vengeance and punishment is repugnant to all our ideas of justice and goodness; to divine love and perfection; consequently we must seek elsewhere for the true cause of evil.

This cause we find to be in a vicious social organization resulting from the experience, ignorance and error of mankind in its infancy, and consequently we perceive the remedy to be in a better social organization: an organization founded on opposite principles.

Let us then replace the old world by a new one: the reign of Satan or evil by the reign of God, or goodness; mortal death by resurrection, regeneration, and life; darkness by light; hold on, prejudice by the experience of past ages, error by truth, ignorance by instruction and education; injustice by justice; domination and servitude by enfranchisement and liberty; Aristocracy by democracy; monarchy by republicanism.

Let us substitute the wellbeing of all, for the excessive opulence of a privileged minority, who receives everything without labor, injuriously glutting itself with superfluous; while the mass which labor produces all, has almost nothing, wanting even in necessities, and suffering in need and misery.

Let us also substitute to religious mixed with superstitions, intolerance, and fanaticism, one of reason, which will induce men to love and aid each other.

Let us adopt a social organization, in which the word Society will no longer be a falsehood and a mockery, but in the contrary a truth and reality, in which there shall neither be antagonism, nor rivalry, where man shall no longer be exploited by man, where the relationship of master, servant, menial, and workman, will be unrecognized; proletarianism and pauperism abolished, and indolence and overworked labor unknown.

Let us replace individual property: the source of all abuse, by social property, common and indivisible, which has not the objections of the former, and which is infinitely more conducive to the benefit of all.

Let us purify the institutions of marriage and family, by the suppression of marriage portion, by the education of woman as well as that of man, and by leaving her free and unconstrained in the selection of a husband.

In a word, old society is based on selfishness, inequality and individualism; let the new be based on FRATERNITY, EQUALITY and LIBERTY, COMMUNISM or COMMUNITY.

THE DOCTRINE OF THE ICARIAN COMMUNITY

This doctrine may be summed up in a few words, may in a single one FRATERNITY from the practice of which all imaginable perfection is ought to result.

The Icarian Society is a Society or Association based upon Fraternity, so that it takes the character of a veritable family.

The principal consequence of Fraternity are Equality, Liberty and Unity. Another of the principal consequences is the practice of that double philosophical maxim: Do not to others, what thou wouldst not that others should do unto thee. Do unto others the good thou wouldst that others should do unto thee. Or this precept of the Gospel: Love thy neighbor as thyself. Every thing is contained in these precepts of Fraternity. Consequently, Icarian Communism is Morality in its purest sense, philosophy in its mildest character, and the sublimity of religion; for the Communism of the Icarians as we shall show, is simply Christianity in its primitive purity.

We will even add, as will be and be seen, that it is evidently the future destiny of Humanity.

Communism is Christianity.

The following article is an extract of the work of L. ARISTE, on the subject: COMMUNISM.

We have now seen and the preceding part of this work demonstrates that the whole of the Doctrine of Jesus-Christ may be summed up in these words: The Reign or Kingdom of God on Earth; God with him.

Perfection, Infinity, Omnipotence, Justice and Goodness; God is with him, is father and love, the father of all men, loving the whole of mankind as the best and wisest of fathers loves his children, a father expecting his children to have fraternal love one for the other, considering that to be the best proof of fraternal love towards him, accordingly with him all men are regarded as brothers and equals, and form but one single family.

The Reign or Kingdom of God is then according to Christ, the Reign of Perfection, Omnipotence, Justice, Goodness, Paternal love and consequently of Fraternity, Equality, Liberty, Unity and Communism (or the general, social and common interest) replacing Egoism (or Individual, personal, selfish and exclusive interest).

It is without doubt a fact manifestly evident, that with the Apostles the first Christians and the Fathers of the Church CHRISTIANITY WAS COMMUNISM.

And it is an undoubted and indisputable fact that after the *Lasces* among the Jews, the *Kings Licurgus, Agas and Chamos* in Syria, the *Agagoras* in Italy, the *Socrates* in Plato in Greece that the Apostles, the first Christians and the Fathers of the Church were all COMMUNISTS.

Jesus Christ was a Communist.

We affirm, according to Jesus-Christ the Apostles and the Fathers of the Church, that Christianity cannot exist except in a communistic state of society, that nobody can justly call himself a Christian if he be not a Communist and that COMMUNISM is nothing more than true CHRISTIANITY.

For we have only to compare Communism with each of the preceding chapters and paragraphs and we shall be convinced of the identity of both Doctrines and both states, and of the identity of Communism and the Kingdom of God as concerns social organization.

Thus adopting God in his perfection and omnipotence as our model, and endeavouring to imitate him in his Justice, Goodness and paternal love, Communism will be perfection in its social organization, and will necessarily tend to develop human perfectibility, in constantly and progressively approaching perfection, at the same time that

will be on its point on things because it will unite and concentrate in itself every power, all means, all resources, every description of wealth, all labor, every capacity, all intelligence and all experiments: it will develop without limit all the human faculties by means of the best possible education, and will add to the power of man the indefinite power of science and machinery. Communism will be an institution: it will be Justice and Goodness; be like themselves and tenderest of Mothers it will have no other end in view than the perfection and happiness of its children; dividing equally among all its affection and care, and excluding no preference except for the weak and infirm. As in the Kingdom of God, Fraternity is the basis of Communism, and may be said to be the whole of the law in the case as in the other.

Equality and Liberty are in Communism, as in Christianity, the inseparable consequences of Fraternity.

We have seen that the Doctrine of Christ secures the highest degree of human dignity and individuality to as great an extent as Christianity, and greater than any other political or social system. Communism will respect and guarantee to man his Dignity as individuality by the development of his intellect through education; liberating him from inquietude, slavery and misery, by surrounding him and freeing him from all selfish passions, by surrounding him everywhere with Equals and Brothers, by not rendering him accountable to Law as he had no part in framing, by securing for him, an equal enjoyment of all the material vanities of nature and the ineffable delights of intellect and of art.

We have seen that Christian society was a combination of Unity, Order, Harmony, Concord and Peace; there is not one of these institutions advantages that will not be found essential in Communism; Communism is association per excellence.

We fear of Christian Republics of Democracy of the sovereignty of the people: under no system will more Democracy exist than in Communism, nor justice, general and kindly interest more predominant.

Shall we speak of the relations of family of wives and children, of the poor and of slaves?

In Communism neither poor nor slaves will exist, for here as in the Kingdom of God all will be Brothers and Equals imbued with mutual love one for the other, in full consent of Natural and Divine Law.

Children, the hope of the Communism will be treasured with a solicitude equal to that expressed by Christ; the protection and tenderness of the Communism, as of a mother will be concentrated upon them from their conception and birth, by teaching and succoring the parent, which bears them on by aiding the development of their faculties, physical, mental and moral, by educating them and moulding into men, as better to nature and such as may boast of being an image of the Creator.

But it is in relation to woman and family that the analogy will be most perfect between Communism and Christianity! As ardently as Christianity and more so than any other social system Communism will maintain the sacred institution of Family, for it recognizes as one single, and national family all the citizens of one country, and includes in one grand human family all the nations and peoples of the earth. Equal with Christ and more than all other legislators, the Communism that we acknowledge, desires the institution of Marriage for it will assure to every young man and woman all the facilities for marrying and rearing their families, it will purify marriage state and cleanse it from all its vices, by removing from it every obstacle and by perfecting it through education and surrounding it with all precautions necessary to guarantee happiness of the parties, the comfort of their families, and the maintenance of order in society at large.

Equal with Christ and more than him

any other reform, our Communism will secure the emancipation of woman, the recognition of her natural Rights, her Equality and her right to be Educated, our Communism above all demands Justice for all Women, respect and filial love for its Mothers, for all the aged, and fraternal affection for all the young, tenderness and paternal affection for female children in a greater degree than for their brothers; in short our Communism will that the first duty of the Community and of Mankind in general shall be to secure the happiness of woman in general and that a perfect marriage should be considered as the surest means of securing the happiness of woman, and consequently that of man, society and humanity.

In like manner, as the founders of the Christian and pagan perfected everything, according to Christ and Christianity, his Apostles and Disciples of alleviating the conditions of marriage and establishing the Community of women, in like manner as the detached Pagans secured the first Christians with giving themselves up to every description of debauchery, and immorality in their assemblies, and even of sacrificing an infant in order to all that blood for in the same way as the Pagans done ignorance and calumny of the present day accuse the advocates of Communism of wishing to establish a Community of women; but even as the defender of Christianity, Tertullian affirmed that the Christians desired that marriage should be sacred, in a lighter degree than the pagans their accusers, so do we answer those who calumniate Communism in the present day and repeat, that those of them who desire in as high degree the institution of marriage and family as ourselves and our numerous brethren, seeing that nobody as much as we advocate the reform which renders marriage available to all, and secure its stability.

If we compare Communism with Christianity in connection with Association and Propaganda we shall observe that though the first Christians, in the circumstances they have formed some sort of Society, in some of their Association were not prohibited, they have not since the establishment of Christianity formed any Society, properly so called, and it is impossible to consider the Christians of the present day as forming an Association or a Society in a legislative sense. Communism of the present day is then only a Doctrine like Christianity, and not at all a Society in a legal sense of the word; and the Communists who are willing to keep within the limits of the law, have no other bond than that of the same opinions, the same belief, the same faith in fraternity, the same sentiment, the same desire and the same hope; it would then be an absurd to accuse them of forming a Society, as to accuse the Christians of the same thing.

As regards the propagandism of Communism it is no less pacific than that of Christianity: like Jesus, his Apostles and the Fathers of the Church, the Communists address themselves to the faith, belief, conviction, public opinion and will of the nation alone to bring about the adoption of their Doctrine; they desire to employ no other means than those of preaching, public speaking, writing, discussion, persuasion and conviction; convinced that nothing can resist public opinion and truth, and that the shortest and surest road is preaching and discussion; they desire to employ no violence in the recovery of their rights, and ask from all but the liberty of discussion, and the permission to enter into Communism when able profitably to do so.

It is deplorable to compare Communism with Christianity with relations to perfectionment and happiness? We have seen the prophets, Christ, the Apostles and the Fathers of the Church promising physical, intellectual and moral perfection and even eternal paradise; Communism will realize this paradise and every possible perfection.